THE

# Latter-day Saints' Millennial Star.

*He that hath an ear, let him hear what the Spirit saith unto the churches.*—Jesus Christ.

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*—A Voice from Heaven.

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## The Philosophy of a Miraculous Government.

The popular notions concerning the nature of miracles are so absurd that we cannot receive the doctrine of a miraculous agency in government as compatible with them, without doing violence to reason and truth. According to these notions, such a doctrine would require a great stretch of credulity to be received as a part of our faith, nor could the thinking mind pronounce it other than unworthy the acceptance of any rational being. Let a person testify to a manifestation of the power of God, and the impression produced on the minds of the majority, especially men of science, would be something analogous to that which they would experience were they informed that in a certain part of the earth the sun emitted darkness, or that Nature had given birth to a monster, in direct violation of her laws. So true it is that this repugnance to miracles is felt almost universally, that thousands hold that they are contrary to truth, and that men's faith in them has ever originated in imposture and ignorance, while all the sects place them as far back into the *past* as possible, and assert that, they being no longer needed, God will not go out of His way to work miracles among us. There is no radical difference between these two classes on this point, for what more can the sceptic say in stating his infidelity, than the sectarian does in saying that God will not *go out of his way* to work a miracle? It is true that the latter says he believes in the miracles recorded in the Bible, but his faith is not based upon principle and consistency, for he will consider a man who testifies of a present miraculous agency weak-minded and superstitious. Let the theology and philosophy of Christ and his Apostles be embodied into a system, and offered to the world, and he will rival the infidel in ridiculing it. From whence, then, comes this repugnance? Is it founded in the very conditions of a miracle? Is there any disagreement existing between the works and operations of God? Is the immortal soul so imperfect that a manifestation of the Deity fills it with discord? Or rather, is not that discord the effect of false teaching, and that repugnance the result of ignorance of the true "Philosophy of a Miraculous Government."

Theologians and metaphysicians, in laying down first principles, and defining the nature and meaning of things, have heaped absurdity upon absurdity, so that our infidelity is invited, and we do not at all times perceive that the error lies in foolish speculations, and not in that which they were intended to explain. Thus, because of these fundamental errors, the world gets into confusion, and a labyrinth of conflicting theories.

Men name things wrong, lay false pre-

mises, build upon them, and then beat into pieces the monsters of their own imaginations. They philosophise and spiritualise, and generally at the very onset put their subjects into convulsions by attempting to clothe them in forms unreal, unnatural, and absurd. Hence they must have a heaven beyond the bounds of time and space, universal creation must be brought forth by the Creator from the womb of nothing, and the Creator Himself must have neither body, parts, nor passions; he must be a trinity in unity, and a unity in trinity—three in one, and one in three; undivided in substance, and that substance lacking every condition necessary to existence. Their philosophy, therefore, requires that a miracle be analogous to these notions, if analogy, or any other term, can be applied to such unrealities. No wonder, then, that they feel a repugnance to everything like these monster-conceptions of a disordered brain.

An absurdity never strikes us so forcibly when viewed at a distance, as it does when brought direct home; therefore sectarians will receive a miracle, even according to their notions of one, when hid in the obscurity of a few thousand years, but no sooner is it offered for their immediate faith, than they feel their own absurdities pressing upon them, yet without realizing that they are altogether their own, and thus their very ignorance is the cause of their rejecting a miraculous government.

No such a miracle as a creation from nothing was ever wrought by Jesus, or any of the servants of God; no such a miracle is believed in by the Latter-day Saints, nor is it possible that such a one could be performed. Every act of God is perfectly consistent with order and truth, and indeed a Divine miraculous government is of all governments the most *natural*. The true definition of a *legitimate* miracle is simply that which is produced by the direct operations of the Priesthood and power of the Almighty. Its conditions do not demand that it be contrary to reason, to the "order of nature," and of "Nature's God." In fact, all which it requires is that it be verily God's own order—His legitimate administration, whether through the Holy Priesthood, or by His Spirit. Wherever we see a manifestation of the power of God, there we have every condition of a miracle. This is all that the "Philosophy of Miracles" requires. The notion of God going *out of His way* is perfectly ridiculous. No being who acts consistently with truth, wisdom, and experience, can be said to go out of his way. Whenever the Creator manifests His power, it will of necessity be in strict keeping with His own way.

The government of things by a miraculous agency, according to the above definition of a miracle, is verily almost a universal *fact*. Indeed it is only in the space which is left by the Creator to be filled up by *individual agency*, that this is not the case, but when that day shall come—and come it must—that the will of the Creator becomes the will of His creatures, then will God be all in all—omnipotent in dominion, in the most unqualified sense.

That which is termed the operation of nature is nothing more nor less than the *direct administration* of the power of the Almighty. Without the continual manifestation of His power, the wonders and beauties of nature could not exist. Indeed, strong as might be the convictions of men that the world can get on without the intervention of a "miraculous agency," the fact is, that were it withdrawn, the reign of chaos would then commence.

There are two classes whose theories are openly opposed to the "Philosophy of a Miraculous Government;" namely, the Deist, and the Atheist. The Deist considers Nature a present revelation of God through His works, but he believes those works to be miracles of the *past*, and not of the *present*. The most advanced form of deistical philosophy will perhaps find a happy illustration in those stars whose *light* we now see, but which light really left them thousands of years ago—the *light to us* is of the *present*, but the *effort* is of the *past*. But it must be remembered that nature is not merely mechanical—the Universe is not simply a machine, but it *lives, moves, and has a being*. The action of forces and of life is not the effect of mechanical arrangements. When we treat of life in the abstract, we must consider it apart from all order or system. It is anterior to all mechanical arrangements, reason, and experience. Therefore, life, acting intelligently and harmoniously, necessarily comprehends knowledge, experience, and wisdom, and these qualities are the basis of legislation. Consequently, their philosophy, if carried to its legitimate bearing, requires us to accept as an explanation of those complex and

wonderful operations of nature, so called, either that universal existence possesses almost an infinite amount of wisdom and knowledge, or that inexperienced, uneducated life, (if we may so express it,) can act consistently with the most perfect order and system, in fact in a manner every way worthy of the direct administration of a God. The first explanation no one will believe, and the second is absolutely absurd. Yet nevertheless, *direct legislation* is a fact which will force itself upon us, for either things govern themselves, or some other power must control them. Now, no process of reasoning can show that this can be, but by a *present act*, and a present act must require a *present effort*. This is true even mechanically, and if that effort be of a nature to demand wisdom and power such as none possess but God, then that *effort* must be *His!* In fact, the Deists seem to realize that something like direct legislation is necessary, and to meet this difficulty, *laws* and *principles* are set to preside over nature, to see that things go on aright. This is the logical sense of the language which they use, for they speak of the "principles of nature," and the "laws which govern it," as though they were *personages*, prompting and controlling it. Now, laws really have no tangible existence, they are merely terms to express the relations of things, and their methods of action. So that when the true signification is given to the term law, the subject stands as before, namely, the self-government of nature, independent of all superadded principles, or Divine government in the present tense. It will be observed, that the philosophy of the modern sectarian world, with but few exceptions, is much of the same nature as that of the Deist.

The Atheistic theories are somewhat of a different character to those of the Deist and the sectarian. One of the best interpreters of atheism is Mr. G. Lewis. He says, "Life is God, and the Universe is its activity." To account for the distinct, intelligent, and harmonious working of forces, he lays down, as a fundamental law, that life acting in a given direction, will produce a definite result. But, when the *directions* of life are brought in, we come to a complex point. We have no longer existence in its most simple and primitive state, but existence acting consistently with order, experience, and wisdom. Life, producing, by its activity in this direction, a man; in that, a woman; and in others, myriads of organized wonders which call forth the admiration of thinking, rational beings; must bring in legislative wisdom. But when we treat of life in its simple sense, we must consider it abstract from all order, arrangement, and intelligent design. We will admit that if life *does* travel in a given direction, it *will* produce a corresponding result. But the directions of life are infinite, and all directions are equally consistent, therefore there is nothing arbitary about its activity. It is true that as far as it *did* travel in a given path, the action would be one and complete, but then, it could make a thousand *deviations in other directions*, and all the chaos of a chance world would at once be realized! How clear and simple is the philosophy of Professor O. Pratt, compared with these infidel and sectarian notions. Speaking of the Spirit of God, he says, "It is this glorious and all-powerful substance" (not law) "that governs and controls all other substances by its actual presence, producing all the phenomena ascribed to the laws of nature; in it we exist, we live, we move, and by it we receive wisdom and knowledge, and are guided into truth in proportion as we permit it to dwell within us, and receive its heavenly teachings."

In a revelation given to Joseph Smith, the Lord, speaking of the Holy Spirit, says, "As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand. And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth life to all things: which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."—*Doc. and Cov.*, vii, 2.

Having shown that all the operations of nature are of necessity dependent on

the direct administration of the Almighty, it follows that a "Miraculous Government," according to its true signification, instead of being contrary to the "established order," is in very deed the "order of nature" and of "nature's God." The heavens are ever telling of the glory and presence of the Creator, earth and ocean are teeming with evidences of the continual activity of His Spirit, and the existence of man—the miracle of miracles—is of itself sufficient proof that the power of God is of the *present*, as well as of the past!

Seeing, then, that a miraculous or Divine government is almost universal, reason alone would lead us to conclude, that man, to fulfil the highest object of his creation, must become morally, intellectually, socially, and in fact altogether, under the control of the Almighty. Such a state of things is analogically right, and it is also consistent with the wants of the human family, indeed the wants of man imperatively demand it. The aim and scope of the "Everlasting Gospel" is to make the Creator thus supreme in all things, yet without subverting the free agency of man; hence at various times God has established His government among His children, that He might work with them, in them, and through them. Upon those who render obedience to the divine mandates, He confers the Holy Priesthood, and endows them with His Spirit, that they may be qualified to act as His ambassadors. The Priesthood in heaven and on earth, in connexion with the Holy Spirit, hold the administrative power and authority of the Almighty. Man is thus brought into communion, fellowship, and co-operation with his Maker.

A miraculous agency in government, as understood by the Former-day and the Latter-day Saints, is the very genius of the Gospel; those who receive it, receive God and salvation; while those who reject it, reject God and true religion.

The scepticism of the scientific cannot blind the minds of those enlightened by revelation, to the fact, that the universe is governed by the direct administration of the Almighty, nor can the concealed infidelity of the sectarian destroy the truth of a miraculous religion!

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# History of Joseph Smith.

(*Continued from page* 72.)

[July, 1840.]

Extract of a letter from Elder William Barratt, dated "Deptford, July 15, 1840," on his way to South Australia.

Dear Brother in Christ—I write to inform you of my arrival in the metropolis this morning, after a tedious journey in the midst of much profaneness and swearing, such as I never heard in my life before. I feel, as the Apostle expresses it, like a lamb among wolves, going into a land of strangers to preach the Gospel; therefore I desire your prayers in my behalf. I have witnessed much of the Spirit of Revelation since Sunday; in fact, I only thought it a mere thought, when the Elders testified that they were called by Revelation; but now I know the truth of the assertion, which proves to me who ought to preach, and that none ought, without they are *called by Revelation*.

Give my love to all the Saints, and tell them that as many as remain faithful I will meet them at Zion, bringing my sheaves with me. Tell them my faith is fixed, and my resolution is strong to meet you all there, whom I love in the Lord. Pray that a door may be opened, and a gift of utterance may be given unto me in a foreign land to preach the Gospel. Brethren, sorrow not for me, as those that have no hope, for we have a hope of living and eating together in the kingdom of our God.

Friday, 17th. By my suggestion, High Council voted that Samuel Bent and George W. Harris go on a mission to procure money for printing certain books.

Saturday, 18th. Elias Smith was ordained Bishop.

Sunday, 19th. An answer to Brigham Young's letter of the 7th May was sent by Lorenzo Snow, which gave the Twelve

permission to publish the Book of Mormon, Doctrine and Covenants, and Hymn Book, but not to ordain any into the Quorum of the Seventies; and likewise some general instructions.

Monday, 20th. Elder John Moon and company arrived in New York, being the first arrival of Saints in America.

Wednesday, 22nd.

Nauvoo, Hancock County, Illinois,
July 22, 1840.

Dear Brother Phelps—I must say that it is with no ordinary feelings I endeavour to write a few lines to you in answer to yours of the 29th ultimo; at the same time I am rejoiced at the privilege granted me.

You may in some measure realize what my feelings, as well as Elder Rigdon's and brother Hyrum's were, when we read your letter—truly our hearts were melted into tenderness and compassion when we ascertained your resolves, &c. I can assure you I feel a disposition to act on your case in a manner that will meet the approbation of Jehovah, (whose servant I am,) and agreeably to the principles of truth and righteousness which have been revealed; and, inasmuch as long-suffering, patience, and mercy have ever characterized the dealings of our heavenly Father towards the humble and penitent, I feel disposed to copy the example, cherish the same principles, and by so doing be a saviour of my fellow men.

It is true, that we have suffered much in consequence of your behaviour—*the cup of gall, already full enough* for mortals to drink, was indeed *filled to overflowing* when *you* turned against us. One with whom we had oft taken sweet counsel together, and enjoyed many refreshing seasons from the Lord—"had it been an enemy, we could have borne it." "In the day that thou stoodest on the other side, in the day when strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Far West, even thou wast as one of them; but thou shouldest not have looked on the day of thy brother, in the day that he became a stranger, neither shouldest thou have spoken proudly in the day of distress."

However, the cup has been drunk, the will of our Father has been done, and we are yet alive, for which we thank the Lord. And having been delivered from the hands of wicked men by the mercy of our God, we say it is your privilege to be delivered from the powers of the adversary, be brought into the liberty of God's dear children, and again take your stand among the Saints of the Most High, and by diligence, humility, and love unfeigned, commend yourself to our God, and your God, and to the Church of Jesus Christ.

Believing your confession to be real, and your repentance genuine, I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal.

Your letter was read to the Saints last Sunday, and an expression of their feeling was taken, when it was unanimously

Resolved, That W. W. Phelps should be received into fellowship.

"Come on, dear brother, since the war is past,
For friends at first, are friends again at last."

Yours as ever,

Joseph Smith, junior.

To all whom it may concern—This is to certify that Elders Samuel Bent and George W. Harris are authorized agents of the Church of Jesus Christ of Latter-day Saints, being appointed by the First Presidency and High Council of said Church to visit the Branches of the Church in the East, or wherever they may be led in the providence of God, to obtain donations and subscriptions for the purpose of printing the Book of Mormon, Doctrine and Covenants, Hymn Books, the New Translation of the Scriptures, &c. They are likewise instructed and authorized to make loans in behalf of the Church, for carrying into operation the above and other important works necessary to the well being of said Church.

From our long acquaintance with these our beloved brethren, their long tried friendship under circumstances the most trying and painful, their zeal for the cause of truth, and their strict moral honesty, we most cheerfully recommend them to the Saints of the Most High. Any statements they may make relative to their mission may be implicitly relied upon, and any loans which they may effect, will be considered binding on the Church. And we do hope the Saints will do all in their power to effect the object proposed, and lift up the hands of our Beloved brethren who have cheerfully come forward to engage in a work so great and important.

Joseph Smith, junior, President.
Hyrum Smith,
William Marks,
Newel Knight,
Elias Higbee,
Alpheus Cutler,
David Dort,
Henry G. Sherwood,
Charles C. Rich,
David Fullmer,
Seymour Brunson,
Thomas Grover,
William Huntington,
Lewis D. Wilson.

Brother Granger.

Dear Sir—It was with great pleasure I received your and brother Richard's letter letter, dated New York, June 23, 1840, and was very happy to be informed of your safe arrival in that place, and your probability of success; and I do hope that your anticipations will be realized, and that you will be enabled to free the Lord's House from all incumbrances, and be prospered in all your undertakings for the benefit of the Church; and pray that while you are exerting your influence to bring about an object so desirable, that the choicest blessings of Heaven may rest down upon you, while you are endeavouring to do so, and attending to the duties laid upon you by the authorities of the Church in this place.

I am sorry to be informed, not only in your letter, but from other respectable sources, of the strange conduct pursued in Kirtland by Elder Almon W. Babbitt. I am indeed surprised that a man having the experience which brother Babbitt has had, should take any steps whatever, calculated to destroy the confidence of the brethren in the Presidency or any of the Authorities of the Church.

In order to conduct the affairs of the Kingdom in righteousness, it is all important that the most perfect harmony, kind feeling, good understanding, and confidence should exist in the hearts of all the brethren; and that true charity, love one towards another, should characterise all their proceedings. If there are any uncharitable feelings, any lack of confidence, then pride, arrogancy, and envy will soon be manifested; confusion must inevitably prevail, and the Authorities of the Church set at naught; and under such circumstances, Kirtland cannot rise and free herself from the captivity in which she is held, and become a place of safety for the Saints, nor can the blessings of Jehovah rest upon her.

If the Saints in Kirtland deem me unworthy of their prayers when they assemble together, and neglect to bear me up at the throne of heavenly grace, it is a strong and convincing proof to me that they have not the Spirit of God. If the Revelations we have received are true, who is to lead the people? If the keys of the Kingdom have been committed to my hands, who shall open out the mysteries thereof?

As long as my brethren stand by me and encourage me, I can combat the prejudices of the world, and can bear the contumely and abuse with joy; but when my brethren stand aloof, when they begin to faint, and endeavour to retard my progress and enterprise, then I feel to mourn, but am no less determined to prosecute my task, being confident that although my earthly friends may fail, and even turn against me, yet my heavenly Father will bear me off triumphant.

However, I hope that even in Kirtland there are some who do not make a man an offender for a word, but are disposed to stand forth in defence of righteousness and truth, and attend to every duty enjoined upon them; and who will have wisdom to direct them against any movement or influence calculated to bring confusion and discord into the camp of Israel, and to discern between the Spirit of Truth and the spirit of error.

It would be gratifying to my mind to see the Saints in Kirtland flourish, but think the time has not yet come; and I assure you it never will until a different order of things be established and a different spirit manifested. When confidence is restored, when pride shall fall, and every aspiring mind be clothed with humility as with a garment, and selfishness give place to benevolence and charity, and a united determination to live by every word which proceedeth out of the mouth of the Lord is observable, then, and not till then, can peace, order, and love prevail.

It is in consequence of aspiring men that Kirtland has been forsaken. How frequently has your humble servant been envied in his office by such characters, who endeavoured to raise themselves to power at my expense, and seeing it impossible to do so, resorted to foul slander and abuse, and other means, to effect my overthrow. Such characters have ever been the first to cry out against the Presidency, and publish their faults and foibles to the four winds of heaven.

I cannot forget the treatment I received in the house of my friends. These things continually roll across my mind, and cause me much sorrow of heart; and when I think that others who have lately come into the Church should be led to Kirtland instead of to this place, by Elder Babbitt; and having their confidence in the Authorities lessened by such observations as he (Elder Babbitt) has thought proper to make, as well as hearing all the false reports and exaggerated accounts of our enemies; I must say that I feel grieved in spirit, and cannot tolerate such proceedings—neither will I; but will endeavour to disabuse the minds of the Saints, and break down all such unhallowed proceedings.

It was something new to me when I heard there had been secret meetings held in the Lord's House, and that some of my friends—faithful brethren—men enjoying the confidence of the Church, should be locked out. Such proceedings are not calculated to promote union, or peace, but to engender strife; and will be a curse instead

of a blessing. To those who are young in the work, I know they are calculated to be, and must be, injurious to them. Those who have experience, and who should know better than to reflect on their brethren, there is no excuse for them.

If brother Babbitt and the other brethren wish to reform the Church, and come out and make a stand against sin and speculation, &c., they must use other weapons than lies, or their object can never be effected; and their labours will be given to the house of the stranger, rather than to the House of the Lord.

The proceedings of brother Babbitt were taken into consideration at a meeting of the Church at this place, when it was unanimously resolved, that fellowship should be withdrawn from him until he make satisfaction for the conduct he has pursued: of which circumstance I wish you to apprise him without delay, and demand his license.

Dear Sir, I wish you to stand in your lot, and keep the station which was given you by Revelation and the Authorities of the Church. Attend to the affairs of the Church with diligence, and then rest assured of the blessings of heaven. It is binding on you to act as President of the Church in Kirtland, until you are removed by the same authority which put you in; and I do hope there will be no cause for opposition, but that good feeling will be manifested in future by all the brethren.

Brother Burdick's letter to brother Hyrum was duly received, for which he has our best thanks; it was indeed an admirable letter, and worthy of its author. The sentiments expressed were in accordance with the Spirit of the Gospel, and the principles are correct.

I am glad that brother Richards has continued with you, and hope he has been of some service to you. Give my love to him.

Our prospects in this place continue good. Considerable numbers have come in this spring. There were some bickerings respecting your conduct soon after your departure, but they have all blown over, and I hope there will never be any occasion for any more; but that you will commend yourself to God and to the Saints by a virtuous walk and holy conversation.

I had a letter from W. W. Phelps a few days ago, informing me of his desire to come back to the Church, if we would accept of him. He appears very humble, and is willing to make every satisfaction that Saints or God may require.

We expect to have an edition of the Book of Mormon printed by the first of September; it is now being stereotyped in Cincinnati. I am, &c., &c.,

JOSEPH SMITH, junior.

An interesting memorial concerning the Jews, "To the Protestant Powers of Europe and America," signed and sealed in London, the 8th of January, 1839, may be found in the *Millennial Star*, pages 162, 163, 164, 165.

Sunday, 24th. Elder William Donaldson, member of the British Army bound for the East Indies, writes from Chatham, 24th of July, "We go on board to-morrow. I have had a glorious vision about going into the land of Egypt."

Saturday, 25th.

Fairfield, Illinois, July 25, 1840.

Reverend and Dear Friends—The last time I wrote you was during the pendency of your difficulties with the Missourians. You are aware that at that time I held the office of "Brigadier-General of the Invincible Dragoons" of this State, and proffered you my entire energies for your deliverance from a ruthless and savage, though cowardly foe; but the Lord came to your rescue, and saved you with a powerful arm. I am happy to find that you are now in a *civilized* land, and in the enjoyment of peace and happiness.

Some months ago, I resigned my office with an intention of removing to your town, and joining your people; but hitherto I have been prevented. I hope however to remove to Commerce, and unite with your Church next spring. I believe I should be much happier with you. I have many things to communicate which I would prefer doing orally; and I propose to meet you in Springfield on the first Monday in December next, as I shall be there at the time on State and United States' business.

If I remove to Commerce, I expect to follow my profession, and to that end I enclose you a slip from the *Louisville Journal*, to give you an idea of my professional standing.

On the first of this month, I was appointed to the office of "Quarter-Master-General of the State of Illinois," which office I expect to hold some years.

I hope you are all quite well. In haste. Write me immediately.

Yours respectfully,
J. C. BENNETT.

To Messrs. Smith and Rigdon.

Monday, 27th.

Quarter-Master-General's Office,
Fairfield, Illinois, July 27, 1840.

To the Reverends Sidney Rigdon, and Joseph Smith, junior.

Respected Friends—I wrote you a few days ago from this place, but my great de-

ure to be with you and your people prompts me to write again at this time; and I hope it will not be considered obtrusive by friends whom I have always so highly esteemed as yourselves.

At the last District and Circuit Court of the United States, holden at Springfield, in June last, I had the honour of being on the grand inquest of the United States for the District of Illinois, and hoped to have seen you there; but was quite disappointed. I attended the meeting of your people opposite Mr. Lowry's Hotel, but did not make myself known, as I had no personal acquaintance in the congregation.

It would be my deliberate advice to you to concentrate all of your Church at one point. If Hancock County, with Commerce for its commercial emporium, is to be that point, well; fix upon it, and let us co-operate with a general concerted action. You can rely upon me in any event. I am with you in spirit, and will be in person as soon as circumstances permit, and *immediately* if it is your desire. Wealth is no material object with me. I desire to be happy, and am fully satisfied that I can enjoy myself better with your people, with my present views and feelings, than with any other. I hope that time will soon come when your people will become my people, and your God my God.

At the time of your peril and bitter persecution in Missouri, you are aware I proffered you my utmost energies, and had not the conflict terminated so speedily, I should have been with you then. God be thanked for your rescue from the hand of a savage, but cowardly foe!

I do not expect to resign my office of "Quarter-Master-General of the State of Illinois" in the event of my removal to Commerce, unless you advise otherwise. I shall likewise expect to practise my profession; but at the same time your people shall have all the benefit of my speaking powers, and my untiring energies in behalf of the good and holy faith. *In necessariis unitas, in non necessariis libertas, in omnibus charitas*, shall be my motto with the *suaviter in modo, fortiter in re*.

Be so good as to inform me circumstantially of the population of Commerce, and Hancock County, the face of the country, climate, soil, health, &c., &c. How many of your people are concentrated there? Please to write me *in full* immediately. Louisville paper will accompany this; please inquire for it.

With sentiments of profound respect and esteem, suffer me to subscribe myself

Yours respectfully,

JOHN C. BENNETT.

Elder John Taylor sailed for Ireland from Liverpool.

Tuesday.

Nauvoo, July 28, 1840.

Horace R. Hotchkiss, Esq.

Dear Sir—I acknowledge the receipt of yours of last month, giving me the numbers of the land on Rock River, which you felt disposed to sell. In reply to which I have to say, that we have not yet examined the land, and consequently have not arrived at any conclusions respecting it; but it is probable that some of my friends will visit it this fall, and if we should think it wisdom to locate there, or on the other tract, you will be informed of the same, and arrangements entered into.

I am sorry that your health has been so poor, but hope, ere this, you are perfectly recovered. It would afford me great pleasure indeed, could I hold out any prospect of the two notes due next month being met at maturity, or even this fall. Having had considerable difficulty (necessarily consequent on a new settlement) to contend with, as well as poverty and considerable sickness, our first payment will be probably somewhat delayed until we again get a good start in the world; and I am happy to say, the prospect is indeed favourable. Under these circumstances we shall have to claim your indulgence, which I have no doubt will be extended. However, every exertion on our part shall be made to meet the demands against us, so that if we cannot accomplish all we wish to, it will be "our misfortune, and not our fault." Notwithstanding the impoverished condition of our people, and the adverse circumstances under which we have had to labour, I hope we shall eventually rise above them, and again enjoy the blessings of health, peace, and plenty.

You were informed in a former letter that we had paid Mr. William White the one thousand dollars specified in your bond; a few days ago he called at this place and agreed to give us a deed for the ninety acres, (less one half acre,) providing I would give him an indemnifying bond, and pay the interest due from you to him on the one thousand dollars, which I agreed to do. I have therefore got the deed for the land, and paid him the interest. My reasons for so doing were these: there are some who wish to purchase lots, provided they can get a good title deed for the same, and who would be induced to make purchases and make an effort to raise money, for the sake of getting a deed; which effort they would not be so likely to make if we could only give them a bond. This I think will work both to your advantage and ours, and hope that we shall be able by and bye to make some cash sales.

I hope this arrangement with Mr. White will meet your approbation, although it is a departure from the common rules of business; but was induced to do so from the advantages which will result from it, which I hope will be mutual. The amount of interest paid to Mr. White, after deducting $61 50c., which was coming from him to you for rents, was eighty-four dollars and forty cents. Mr. White told us that you agreed to pay him as much interest for the money as he could get elsewhere. We accordingly (in good faith) allowed him at the rate of ten per cent. Hoping the course pursued will meet your approbation,

I am, respectfully, your obedient servant,

JOSEPH SMITH, junior.

P.S.—You will recollect the verbal agreement entered into by us, that the notes for the interest would not be exacted for at least five years. Notwithstanding which, we use our endeavours to meet them as fast as possible, and think that when I have the pleasure of seeing you again, you will be fully satisfied with the course we have taken, and our endeavours to meet all our engagements.

J. S. jun.

Thursday, 30th.

Fairfield, Wayne County, Illinois, July, 30, 1840.

To Reverends Sidney Rigdon, and Joseph Smith, junior.

Respected Friends.—It is with difficulty that I can forego the felicity of an immediate immersion into the true faith of your beloved people. I have written you several letters, and forwarded you several newspapers to Commerce, which I hope will be duly received, as they contain some matters of importance.

Is Nauvoo, or Commerce, to be the general point of concentration for the Mormon people? For at that point I desire to locate, and ever remain. My anxiety to be with you is daily increasing, and I shall wind up my professional business immediately, and proceed to your blissful abode, if you think it best.

Look at all my letters and papers and write me forthwith. You are aware that at the time of your most bitter persecution, I was with you in feeling, and proffered you my military knowledge, and prowess. My faith is still strong. I believe the God of the whole earth will avenge your wrong *in time* as well as in eternity.

O my friends, go on and prosper; and may the God of all grace save you with an everlasting salvation.

Yours respectfully,

J. C. BENNETT.

*(To be continued.)*

# The Latter-day Saints' Millennial Star.

## SATURDAY, FEBRUARY 9, 1856.

LETTERS OF APPOINTMENT.—Before this Number of the *Star* is in circulation, the Elders engaged in the ministry will, no doubt, have received their "Letters of Appointment" for the present year. These letters are given to show that the persons who hold them are duly authorized, by us, to act in the important positions assigned them, and also to point out the leading duties of their several callings. The Elders should not lay these letters by, as though they were a mere formality, but carefully peruse them from time to time, and endeavour to comprehend the nature and extent of the duties required of them. Those who do this prayerfully will derive strength therefrom, and be found approved in their ministry.

With these "Letters of Appointment," we have also furnished copies of "General Instructions" to the presiding and travelling Elders, and to the Book Agents and Treasurers. These contain the most important items of information concerning Emigration, and the management of the business affairs of the Conferences, as connected with this Office. We have not sent these instructions to be laid by and for-

gotten, but to be faithfully studied as a rule of conduct. The Elders should carry them with them when travelling, and the Book Agents and Treasurers keep them where they will always be accessible for the information of the Saints, who may inquire of them from time to time.

We receive scores and hundreds of letters requesting information, which require a large amount of time, labour, and expense to answer. The most of this information can be readily supplied to the Saints by the Pastors, Presidents, Travelling Elders, and Agents, if they will give proper attention to the subject. This we expect them to do, and we desire the Saints to make application to those officers, instead of us, for general information. Due consideration to the foregoing suggestions we consider of the utmost importance, on account of the numerous changes that have taken place through the recent appointments, and the anticipated important ones that will soon take place here in the General Office in Liverpool, that all business matters may be conducted correctly and with satisfaction.

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THE HYMN BOOK.—We are progressing favourably with the publication of a new edition of the HYMN BOOK, and we shall soon be ready to fill orders for it. When this is the case, we will give early notice in the *Star*. On the receipt of such notice, General Book Agents will please send in their orders for what they require. If they have previously ordered any, we desire them to include all former orders in this last one. This will save considerable trouble, and perhaps the commission of some errors. The varieties of binding will be essentially the same as of the last edition.

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# Home Correspondence.

## LONDON, KENT, READING, AND ESSEX CONFERENCES.

35, Jewin Street, City, London,
January 18, 1856.

President Franklin D. Richards.

Dear Brother—Having held the London, Kent, Reading, and Essex Conferences, invoiced the goods, and transferred the Agency at 35 Jewin Street, I now take the opportunity of giving you a brief report.

In the first place I will say, there was an excellent spirit manifested at all the Conferences, both with Priesthood and Saints. The representations showed that the Saints generally were increasing in faith. Liberal donations bore witness that they were likewise increasing in good works, and the prospects were good and encouraging for the future.

The Presidents released to go to Zion have had the confidence and good will of the Saints, while labouring in their respective Conferences, and now leave with their blessing and prayers for their present and future happiness and prosperity; and a determination to assist them to the extent of their ability.

Their future Presidents were warmly received, and I am sanguine in the expectation that they will, with the blessing of God, be enabled to do a good work in the coming season. In regard to money matters, I feel they have done a good work.

In the Pastorate there has been donated in the past year, for the Temple Fund, £351 1s. 4½d.; Emigrating Fund, £145 13s. 10d.; for emigration of Presidents, Foreign Mission Fund, paying up arrears, support of Travelling Elders, publications, and various other funds, making a total of all funds, £2674 7s. 10d.

On Monday, the 31st of December, we held a Pastoral Conference, at which the Presidents of Conferences, Presidents of districts, of Branches, and Priesthood in general, attended.

Truly, "The Spirit of God like a fire

was burning;" all seemed to rejoice in their past labours, and were full of energy and good faith regarding the future. Various resolutions were passed, such as for the emigrating of Presidents, a subscription to be taken up for Foreign Missions, also for President Spencer's outfit and my own.

My outfit, however, is a matter of small moment to me. I came here by the command of God's servants, and feel that with your blessing, and the blessing of God, I will be enabled to return. My feelings are that any means donated for my emigration are at your disposal, to use just as you please. Money with me is no object, so long as I do the will of God, and bless my brethren. During the meeting we were cheered and instructed by the wise counsel and fatherly advice of President Spencer, and felt to say, God bless him, brothers Franklin, Wheelock, and all the authorities in Zion.

Elder Dunbar has accompanied me through the Pastorate, and I think I have given him a general understanding in regard to all matters, and in conclusion feel to say, God bless him, with his associates—Elders Ross, Hyde, Davis, and Brown, in which sentiments all associated with me cordially join.

Desiring that the blessings of the Almighty may rest upon you, your Counsellors, and all engaged with you at 36 Islington, believe me your brother in the kingdom of God,

WILLIAM H. KIMBALL.

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### WORCESTERSHIRE CONFERENCE.

Rose Cottage, St. Clement Place,
St. John's, Worcester, Dec. 28, 1855.

President Richards.

Dear Brother—I drop you these few lines to represent my feelings, and the work assigned me for the last twelve months, which is now about to devolve upon another, who, I trust, will be able to bear it off with greater facility than I in my weakness have done, which I believe will be the case, for, of all, I *feel* I am the weakest. Nevertheless it has seemed meet in the sight of the Lord and His servants, to place me in so responsible a position, which I realize to be of no small moment.

Our Conference for the quarter ending December 31st, came off on the 23rd inst., in a spirited manner. Although we were not favoured with as many visiting brethren as on other occasions, the cheerful countenances of the Saints, with their hearty response in the business transactions, gave evidence that the candle of the Lord was shining brighter and brighter in their understandings.

Our finances came up as well as could be expected, considering the circumstances of the greater portion of the Saints, at this season of the year. I was in hopes we should have been able to have contributed more liberally to the P. E. Fund this quarter, having our Temple Offering all squared up. But ere we had time to spit on our hands for another lift, old dreary winter presents his motley face, which but few, if any, are able to meet without a chill sufficient to paralyze their movements in the work, to some extent. I have been as urgent as the portion of the Holy Spirit imparted to me has made manifest, in striving to pull up to the mark, as pointed out by my brethren who are over me in the work. I find, in comparing the finances of the present year with those of last, we are in advance £85 12s., notwithstanding the emigration, and increasing poverty on the part of those who remain still behind. The expenses of the Conference have necessarily increased on those of the previous year, in supporting an addition of from two to three Travelling Elders during the season. But in this the Saints have not been weakened or oppressed in body or spirits, neither diminished aught in their purse. And I will here say, on the part of the Travelling Elders, they are first-rate good brethren, having been ever ready to carry out any measure adopted by myself and Pastor Dille, who has been a father and present help in times of need. May heaven's blessings ever attend his righteous endeavours here and hereafter, is my prayer. I have felt to reserve no blessing to myself, apart from those under my administration, which could be imparted for the general good of all, and my prayer is that my weak endeavours may be sanctified unto the good of my brethren.

We have not yet cast up our arrears with the Office for Books, &c., this quarter, but hope to be able to meet it a

little more favourably than hitherto. I feel to use every endeavour to square up, as far as possible, ere the Conference falls into the hands of my successor.

As the season of emigration draws near, the appeals of the Saints become more incessant for deliverance, and many are begotten unto a lively hope, by the introduction of hand-carts, as a cheaper mode of conveyance, while they are waiting with ready hands to try the experiment. Should they be *favoured* with the privilege, I look upon the Saints in my field of labour as those of my Father's house, and would rejoice could I be favoured in beholding them on their way to a better land, and trust I shall a goodly few, if not many.

Brother W. B. Hodgetts is present, and desires a kind remembrance to you and the brethren in the Office.

I will close lest I intrude on your time and patience.

Ever praying the God of our fathers to bless you and Counsellors, with the brethren in the Office, I am as ever your brother and fellow servant,

N. T. PORTER.

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MANCHESTER CONFERENCE.

27, Boundary Street, Hulme,
Manchester, November 19, 1855.

President Richards.

Dear Brother—I feel to improve the present favourable opportunity, by dropping you a line or two, touching the condition of the Manchester Conference. It is with pleasure that I do so, on account of the peace and union that prevail in our midst. I am not aware that there is the least jarring string in any part of the Conference. The brethren throughout nearly every Branch are continually seeking to know what more is required of them. They only need to be told, and they go cheerfully to carry out the same. I attribute this, in a great measure, to the union of feeling that exists between myself and Pastor Grant, for I can truly say, that there has never been the least unkind feeling towards each other. The Saints have seen and felt this. It has been my pride all the time to carry out every measure that he has devised for the benefit of the work of God, and I know that his whole time has been entirely devoted to the instruction of the Saints in the line of their duty, and they know it. As it regards myself, I am fully satisfied I could not have a better man to labour under. . . . .

Many of the Saints felt so determined to pay up their Temple Offering, that they sold some of their furniture to do so. They now testify that the Lord has blessed them accordingly. Others, that were expecting to be turned out of employment, when the call was made upon them for the Temple Offering, as soon as they made up their minds to respond to the call, immediately gained favour with their employers, and were retained at work.

We have been under the necessity of cutting a great many off from the Church, that had become entirely dead to the work, but we feel now like Gideon's army when reduced, qualified for the work, God being with us. We are calculating this quarter to clear off of the Conference every debt of every description. . . . . It would have done you good to have seen them, at the Priesthood meeting, raise their hands to assist each other in paying off their debts, thus manifesting their love to each other by their works.

With love and esteem to yourself and all in the Office, I am your humble servant in the Kingdom of God,

ROBERT HOLE.

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# Foreign Correspondence.

CALIFORNIA.

San Francisco, Nov. 4, 1855.

Mr. George Turnbull.

Dear Brother—I sit down to pen a few lines, after a great many resolves and put-offs; but as the old saying is, long looked for come at last.

I will begin at my leaving Liverpool, and recapitulate a few items in my history

for the last two years. It may be interesting to you to know the ways and doings of an old friend.

When we rounded Holyhead a storm came on, and we were obliged to put back to within twelve miles of Liverpool, when it abated. We then put about ship and proceeded on. On the Monday evening we were again attacked by this terror of the waters; this time the wind was a little favourable, and we beat down channel. During the storm the water rolled in streams along the beam, into my berth, so that I got completely soaked, and caught cold; in consequence was somewhat under weather for the first week, but soon recovered, and enjoyed first-rate health during the remainder of the voyage. I had to act as clerk for the Branch I was in, called the "Starboard Bow Light." We had many good meetings, and were a first-rate lot of b'hoys.

I luxuriated in the beauty of the scenery while sailing up the Mississippi, and had good health until we arrived at St. Louis and left for the Missouri, when a slight touch of the prevailing epidemic visited me, which unnerved me, and incapacitated me from appreciating anything, but a deliverance from the malady. I was not one quarter so bad as some, but heaven deliver me from ever experiencing the same again. There the people commenced to die two or three at a time; it melted my heart to see them, knowing that they had left their homes with light hearts and fair dreams of a happy future in this the land of their adoption; but 'tis all right. In a great many instances it was their own fault, and could be attributed to their manner of living—they would cook a mess of fried pork, fried eggs, and melted cheese, eat all together with bread, butter, and hot coffee, and top up with a little whisky.

My experience in America is, that people must keep the Word of Wisdom more strictly than in any other place where I have been. If they do not, their health will suffer. This is my testimony to all.

We arrived at Kansas all pretty much worn down, and camped in the woods, by the river side, about a week. Here I was the first to discover a spring about a mile in the wood, issuing from the side of a hill. I led brother Hughes to it, which so delighted him, (after drinking bad river water so long,) that he called it Willie's well, and carved my name on the rock, which stands as a memorial to future generations, that such a being was at one time there.

We removed inland some four miles, and camped again in the woods, in a lovely spot. We staid here about six weeks, the most of which time I spent in rambling over the country, picking wild strawberries, gooseberries, blackberries, and cherries; thus living in the choicest style, and was getting quite fat and swarthy. Without exception, this was the loveliest place I had ever beheld. I penetrated alone far into the woods, and came upon some of the most beautiful and enchanting spots possible to imagine. I had the assurance that I trod on consecrated ground.

I was organized into Dr. Richardson's Perpetual Emigrating Fund Company, and was appointed clerk, which office, with other camp duties, kept me in plenty of work all the time. We rolled out on the prairie about the middle of June, and camped two weeks, during which time we were properly organized, with our cattle and everything in good order. We finally started on the first of July, and travelled pleasantly the three first weeks, after which we travelled hard—twenty and twenty-five miles a-day. We saw few Indians on the road till we came to Laramie, some miles east of the Fort 5000 Sioux were encamped; they turned out *en masse* as we passed, from the smallest pappoose to their chief, Big Bear, a brave looking fellow, over six feet high. Saw them perform several dances. They are a good looking people, noble in their bearing, athletic, and well formed. Some of their squaws were as pretty women as I ever saw.

We travelled over the mountains pleasantly, there being no snow or frost. The scenery for the last 100 miles is grand and sublime; mountains towering thousands of feet above you, with almost perpendicular sides; chasms in the rock, hundreds of feet high, with overhanging cliffs, which seemed to frown upon us as we wended our way slowly along their base. We arrived in G. S. L. City on the 30th of September in good health and spirits.

As you emerge from the mouth of the kanyon, the fine panorama which passes before you, is magnificent in the extreme—a broad valley, stretching either way, en-

circled by ridges of bold, lofty mountains, reflecting the rays of the sun upon the valley beneath, giving genial warmth to the atmosphere, and causing vegetation to grow rapidly.

We entered the Valley on a bright sunny morning. The sun shining in all his glory, reflecting his rays through a refulgent blue sky, cast a smile o'er the scene; and the rippling brooks, as they travelled on, sent forth their harmonious music, and all nature seemed to rejoice at the arrival of the weary-worn pilgrims—thus we beheld for the first time the home of the Saints.

The city is, without exception, the most beautiful I ever beheld; laid out in square blocks, the streets wide, with side walks to correspond. Shade trees are planted at regular distances, which add much to the beauty of the scene. There are many fine buildings. But above all, in the eyes of a Saint, is Temple Block, laid out on the most beautiful situation in the city. The wall is about completed. In the south-west corner is the Tabernacle; in the northwest, the Temporary Endowment House—a fine building; on the north side are the public works; and in the centre of the east side is the foundation of the massive structure which in a few years will be the crowning glory of Utah.

Twenty-six died during the journey; most of the deaths occurred from the time we left the upper Platte till we came to the middle of the mountains. The causes were chronic diarrhœa, scurvy, and mountain fever. I have helped to bury two, three, and four in a morning The mortality I could only attribute, in many instances, to a gross violation of the laws of life and health.

On arriving in the Valley, I had the job of collecting all the Fund property, and handing it over to the Tithing Office. I received payment in cash from M'Intosh, Treasurer of the Fund. In doing this I made several acquaintances, so that in a week's time I had friends who were ready to do anything they could for me. I moved round and obtained work at one place, and then at another; first, in making a road on the west side of Jordan. In making the road, we dug through a large Indian mound, composed of alternate layers of earth and lime, in which were embedded skeletons of men and burnt bones of animals. One skull we dug up was of goodly dimensions, well formed, with points of character standing out clear. I then went to digging potatoes, then to the kanyon for wood. Helped brother Phinehas Richards (father to brother Franklin) to build his house—that is, made mortar, and tended mason; and thus obtained experience which will profit me in times to come.

When I arrived in the Valley, I was indebted to the Church thirty-five dollars, which I paid before starting on my mission. . . . . .

Through the instrumentality of brother Joseph Cain, I obtained a situation in the Printing Office, in which I continued until appointed to accompany brothers Cannon and Bull on a mission to California, to print the Book of Mormon in Hawaiian. While in the Printing Office I averaged $18 to $20 per week.

On the 10th of May we started in company with General C. C. Rich, taking the south route, for the purpose of viewing the settlements, and arrived in San Bernardino on the 4th of June—a beautiful place, with a warm, salubrious climate, and fine, rich soil, growing apples, pears, peaches, grapes, figs, or anything you have a mind to plant. Staid there a week. Thence proceeded to San Pedro, on the Pacific coast. Staid there four or five days. Thence per steamer to San Francisco, where we arrived on the 28th of June, and discovered that brother Pratt had left, so we had to buckle to it, and do the best we could. Had the press taken out of store, fixed it up, and set to work. Have now printed 368 pages of the Book of Mormon. Calculate starting a paper in February.

While crossing the desert, I was stung by a green scorpion, one of the largest class. Suffered considerable for want of water. Can realize that the hand of the Almighty has been extended for my preservation in many places and in many ways.

The country on this (west south-west) side of the settlements, for a distance of 500 miles, is one continued desert, until you cross the Sierra Nevada mountains. It seems as if the country had at one time been one living fire, and feels so now. The rocks are nearly as black as coal; the country dried up; the distances to watering places raging from 35 to 55 miles, and then just enough to water a few animals. No vegetation, save a few stunted

bushes. In short, a regular sectarian hell.

While at home I was appointed a teacher in the 14th Ward, by Bishop Hoagland, in which capacity I officiated till leaving. Some four months after arriving in the Valley I was ordained into the 30th Quorum of Seventies. I received a commission of 2nd Lieutenant, under Captain Orson Pratt, junior, in a new regiment, formed by Colonel David Ross. We—the officers—practised sword exercise two nights, and military tactics two nights a-week, and were making considerable progress. . . .

I have been setting Kanaka for this last five months, which makes it somewhat difficult for me to write and spell English all at once. . . .

One word on California. They are the fastest lot of people here that you can scare up anywhere; lacking charity, in its more extended meaning, and the finer feelings of humanity. A fine country, and nice, bracing atmosphere. The temperature of San Francisco ranges in summer from 75 to 85 degrees; winter, from 65 to 75 degrees. In Sacramento it is warmer. One day I was there the thermometer stood 106 degrees in the shade. The chief amusements are smoking, drinking, gambling, swindling, stabbing, shooting, &c., &c. The people are fast ripening for the judgments of the Almighty. . . . .

Give my kind love to brother Kent, if in Liverpool, also to brothers Jaques and Linforth. I scan the *Star* minutely, on the arrival of each mail, for items of interest. Was happy to see an article by Elder George Turnbull; and say, persevere, and God speed your labours. Give my love to all who were acquainted with me, or who may ask concerning me; tell them to come and do likewise. Brothers Crandall and D. Grant are not forgotten. . .

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I shall now close, hoping to hear from you soon, and will ever pray that the blessing of the Lord may attend you, that the Star of Ephraim may guide you, and buoy you up, and that you may be inspired to deeds of virtue, honour, glory, and immortality; and will ever remain your friend and brother in the Gospel Covenant.

MATTHEW F. WILKIE.

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## Varieties.

THE greatest truths are the simplest, so are the greatest men.

THOSE who have few affairs to attend to, are great speakers. The less men think, the more they talk.

THE practical infidelity of professing Christians is the chief cause of scepticism. What a contradiction it is to profess to lay up treasures in heaven, and yet devote every faculty of the mind to things that are of the earth earthy.

ROMAN CATHOLICISM.—Their own historian, Baronius, admits that, during a succession of fifty Popes, not one pious or virtuous man sat in the chair. Some were heretical, others guilty of murder and incest, others were mere infidels, such as Leo, who remarked, *Quam lucrosa nobis est ista fabuli Christi.—Wesleyan Watchman.*

ONE Sunday, when the minister of Udney entered the kirk, he was no less surprised than indignant to find that daft Jamie Leming had taken possession of the pulpit. "Come down, Jamie," said his reverence. "Come ye up, sir," answered Jamie; "they're a stiff-neckit and rebellious generation, sir, an' it 'll tak us baith to manage them."

A VENERABLE doctor, who is as witty as he is benevolent, in carrying out his philanthropic schemes, has contributed largely to a new wing of a hospital for decayed gentlewomen. A few days ago the committee of management sent to him, asking him if he would send his crest and coat of arms to be inscribed on the building. He inclosed a pill-box.

OBEDIENCE.—If it were asked what was the first requisite for salvation, it might very appropriately be answered, obedience; the second, obedience; the third, obedience; in fact, obedience appears to be the grand secret of success in the race for endless lives and exaltation in the celestial kingdom of our God. Yes, yes; to obey is better than sacrifice, and to hearken than the fat of rams; while disobedience is as the sin of witchcraft, and was punishable with death.